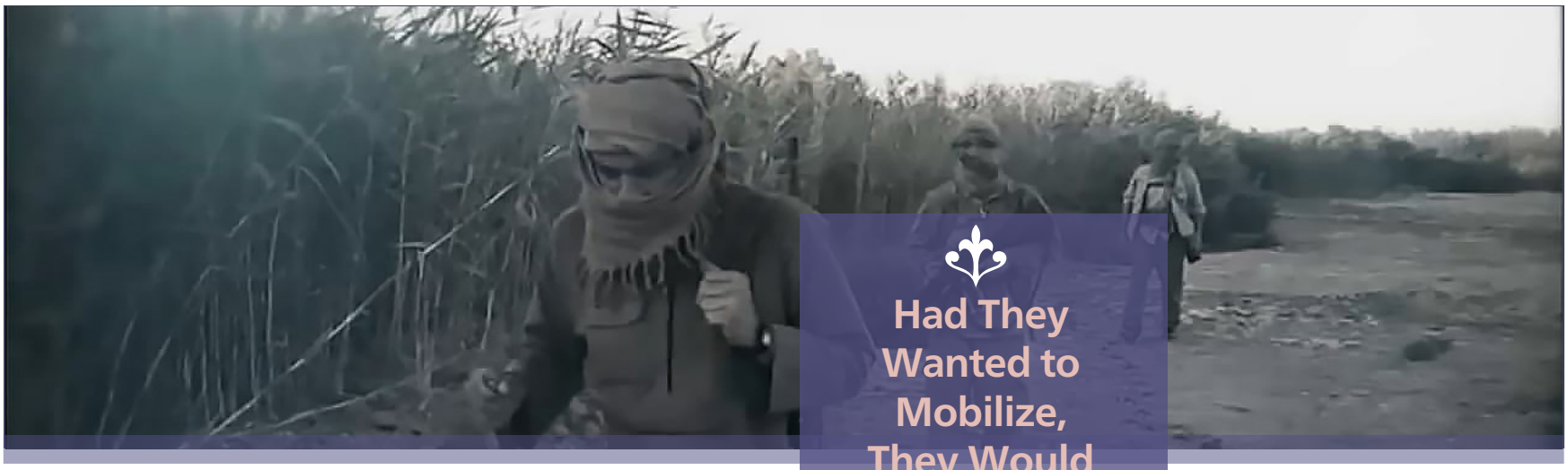

Had They Wanted to Mobilize, They Would have Made Preparations for It

Many people impose conditions upon themselves to avoid jihad, and to justify their slacking and wandering away from the verses of threat, Some of them reduced it to a certain description that one need to be one of his kind to be a mujahid for the sake of Allah, and they thought that jihad is a duty for only some. But if we looked at the Book of Allah we would find that the speech is directed to everyone who believes in Allah. He said: "O you who believe! Fight those of the disbelievers who attack you" [At-Tawba: 123]. And He said: "O you who believe! What is the matter with you, when it is said to you, 'Mobilize for the sake of Allah,' you cling heavily to the earth?" [At-Tawba: 38] In some verses, Allah addresses all types of believers until no one left has an excuse. Allah said: "Mobilize, light or heavy, and strive with your possessions and your lives for the sake of Allah" [At-Tawba: 41]. The meaning of this verse was spoken about often, where some interpreters said it means: "old and young", and "rich and poor", and "busy and not", and "active and not", and "riders and on foot". Are these not busy men, be it with gathering knowledge or manufacturing or trading? And the unemployed who has free time, and the old men and the young, are they not just Muslim masses? And are most of them not sinners? Then this speech is not addressed to only a certain type of people.

If a person left jihad with the excuse of his sins, then hijra and jihad are of the greatest doors to repent from sins, as hijra deletes what was before it. The Prophet ﷺ said: "Hijrah clears the sins that were before it." And with jihad, sins are forgiven. Allah said: "O you who believe! Shall I inform you of a trade that will save you from a painful torment? That you believe in Allah and His Messenger, and strive in the cause of God with your possessions and yourselves. That is best for you, if you only knew. He will forgive you your sins" [As-Saff: 12-10]. The Prophet ﷺ said: "The martyr has 6 qualities with Allah, his sins are forgiven with the first drop of his blood." And if the mujahid killed a kafir, it is an assurance for him from hell and a safety from it, by Allah's permission. He ﷺ said: "A Kafir and his killer never meet in hell." And dust that rose for the sake of Allah will never meet the smoke of hell's fire in one's nose ever. He ﷺ said: "Dust rising for the sake of Allah and the smoke of hell's fire never meet inside a worshiper." So if Allah granted him assurance from having some of its smoke coming inside him, then entering hell is even farther, Allah willing.

Many people became accustomed to think that if he wants to repent that he needs to go to Mekkah for Umrah or for Hajj so his repentance is accepted, to start a new page from the house of Allah and near the blessed well of Zemzem. That is truly a great good and an honorable worship, but those moments do not equal the moments going towards the fields of jihad, dusting his feet, and spilling his blood for the sake of Allah, as that has the greater reward no doubt. Even more, saying that they are equal is unjust. Allah said: "Do you consider giving water to pilgrims and maintaining the Sacred Mosque the same as believing in God and the Last Day and striving for the sake of Allah? They are not equal in Allah's sight. Allah does not guide the unjust people" [At-Tawba: 19]. And if this is the case when it is a volunteer worship or a partial duty, how is it now when it is a must and obligatory worship?!

No duty is higher after faith than jihad for the sake of Allah, Ibn Taymiyyah, may Allah have mercy on him, said: "As for battle in defense, it is the most important obligation by unanimous decision. Regarding the aggressor enemy who spoils the religion and livelihood, there is nothing after faith that is more obligatory, and there is no conditions for it, that it be pushed away as much as possible." The aggressor enemies, no matter how many, fight with their armies and alliances, and none of them fight under a flag of theirs against the other. They all are aggressing the religion, and striving to prevent the application of the Shari'ah of Allah, and they are all targeting the Muslim Ummah, until they became ruled with the laws of kuffar, and temples of shirk were built and permitted to be worshiped instead of Allah, and the Muslim youth were led to become a Western version away from their religion, and Jews were granted the holy mosque where the Prophet ﷺ went in Isra'. So what deed is greater in its reward than pushing away the kuffar and removing their arms the tawaghit, so that Muslims can apply Allah's ruling and live under the Khilafah?! From here, the obligation of jihad is a must for every Muslim just like praying and fasting. Just like there is no asking for permission to pray or fast, there is not in jihad for the sake of Allah, and just like prayer and fasting remain a must no matter how many sins a Muslim commits, so is jihad a must, and committing sins is no excuse. So the Muslim must repent and worship Allah with jihad for his sake.

One of the entrances of Satan is to show the Muslim youth that jihad is too difficult and that he is a sinner not worthy of such worship, and so he adds to his slacking and prefers this life and thinks badly of Allah and goes further from Jihad. He does not repent from his sins, nor does he do jihad so his sins are forgiven. There are thousands of fools among the youth in the fields of football and games, and in theaters and salons, wasting their energy and time, and consuming their life! At the same time, the Jews and Crusaders, the Americans, Russians, Europeans and communists are racing to arm themselves and strengthen their armies and grow their numbers.

If we contemplated the lives of our righteous predecessors, we will find examples of those who became Muslims in the same day he started jihad and won martyrdom, like Jarjah on the day of Yarmook with Khalid ibn al-Walid when he became a Muslim and prayed only two Rak'at and was killed the same day. Some of them even became a Muslim on the battlefield and never prayed a single Rak'ah, but Allah granted them martyrdom, and a heaven that is as large as the skies and the earth after they gave their lives for His sake, like al-'Asayrim in Ghazwat Ohod, and the Habashi slave in Khaybar, may Allah be pleased with them.

No one from that generation would be prevented from jihad with the excuse that he commits sins. Abu Mihjan ath-Thaqafi was on the battlefield on the day of al-Qadisiyah, and he had been imprisoned before for drinking wine, but while he was restrained, he could not watch the knights of Muslims fighting the Persian enemies of Allah while he was handcuffed. He asked the woman of Sa'd Ibn Abi Waqqas to untie with the condition that he would return to his restraints if Allah did not grant him martyrdom. So he got up and took the horse of Sa'd "al-Balqa'", and fought bravely and did well, until Sa'd wondered saying: "The patience resembles that of al-Balqa', and the swordsmanship resembles that of Abi Mihjan, and Abu Mihjan is restrained". Then Abu Mihjan returned and delivered on his promise, as they were not making excuses in committing sins so they leave jihad!

That is the generation of graces, and those are the youth that were able to shred the ruling of the kuffar and scatter their armies. Glory is made in the fields of jihad. So what example will we take from? And what generation are we going to resemble? All praise is due to Allah, the Lord of creation.